THE

# TAHRIK-I-JADID

MONTHLY

Rabwah, Pakistan

Regd. No. L7676

Editor :

NUR-UD-DIN MUNEER

TABLIGH 1356 H.S.
FEBRUARY 1977 C.E.

Digitized by Khilafat Library Rabwah

## Hazrat Musleh Mauood

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Al-Musleh-al-Mauood, IInd Successor of the Promised Messiah (peace be on them both)

( Story on Page 6 )

حضرت مرزا بشیر الدین
محمود احمد۔
المصلح الموعود
خلیفۃ المسیح الثانی
رضی اللہ عنہ
جن کے وجود میں حضرت
مسیح موعود علیہ السلام
کی پیشگوئی بابت ظہور
مصلح موعود پوری ہوئی

بسم الله الرحمن الرحيم

MONTHLY

# TAHRIK-i-JADID

RABWAH

VOL. XIII — No. 2
FEBRUARY 1977

*Editor*
NUR-UD-DIN MUNEER

Digitized by Khilafat Library Rabwah

THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year In Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address :

c/o Tahrik-I-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission In your own country—to be redirected by the Mission concerned,

**Managing Editor**

Printed by Malik Basharat Ahmad at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan, Rabwah.

*MALFOOZAT*

## The Holy Prophet

A man who excelled all men in perfection, perfect as man and perfect as Prophet, came into the world, endowed with the most perfect of graces. Through the Quickening and Gathering brought about by him came the First Resurrection. A dead world became charged with life. Who is he ? He is the blessed prophet, Khatamul Ambiya, Imam al Asfiya, Khatam al Mursalin, Fakhr al Nabiyyin, Muhammad Mustafa (on whom be peace and the blessings of God). Beloved God : Reward this beloved prophet with Mercies and Favours with which no man from the beginning of time, has been rewarded by Thee. Had not this Prophet appeared in the world, we would have known nothing of the truth of the lesser prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zachariah, etc. We would have no proof. True, they were accepted and approved and honoured and loved by God. But we owe this to the Holy Prophet, that these other prophets came to be known as true prophets. "God ! Accept our prayers for him, send him peace, bless him and his progeny and all his companions with thy blessings."

(Itmam al Hujja p. 28)

# The Opening Address delivered by Hazrat Khalifatul Masih III at the Annual Convention Held in Rabwah in 1965

Digitized by Khilafat Library Rabwah

In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger.

After pronouncing the Shahadah and seeking refuge with Allah, and reciting the Fatihah, the address proceeded :

O ye, the Community chosen by and beloved of God, the High and Exalted, May He so ordain that the paths that lead to Him my remain ever open for you. O ye, the moths revolving around the light of Muhammad, peace be on him, may God ordain that no worldly torch might succeed in attracting you.

O ye, the Community of the Promised Messiah, peace be on him, ever obedient to him and devoted to him, may God bless your persons and your properties and may you ever continue to inherit the blessings that have been bestowed upon you from heaven.

O ye, the Community trained through the grace and spiritual power of the Promised Reformer, (may Allah be pleased with him) may God so ordain that you should never fall below the level that you have achieved through your training.

O ye, my brethren dearer to me than my life, may every one of my particles be your sacrifice, in that God the Exalted has enabled you to set up so high an example of communal unity and Communal consolidation that the angels in heaven take pride in you, accept through me the greetings of peace on behalf of the heavenly spirit.

The pages of history will record your names with honour and coming generations will take pride in you that you have covenanted all together, purely for winning the pleasure of Allah, at the hands of this weak and useless person, that you will ever continue to wage more and more fiercely the struggle for the establishment of Divine Unity and the greatness of Allah, the Exalted, and His glory and the triumph of Islam which had been commenced by the Promised Messiah, on whom be peace, and which was carried to the ends of the earth by the Promised Reformer, May Allah be pleased with him, by sacrificing his comfort and the entire ease of his life.

My prayers are ever with you and I am ever hungry for your prayers. For the comfort of your hearts, for easing your burdens and for removing your anxieties, I have supplicated my Compassionate Lord to bestow upon me the sign of the acceptance of prayer. I have full faith and complete confidence in His Holy Being that He will not reject this supplication.

In view of the covenant that we herby renew and the purpose for

which we have gathered together here today, there are certain matters that we must keep in the forefront of our minds.Digitized by Khilafat Library Rabwah

First, we should remember that the Holy Prophet, peace be on him, has said that on the occasion of the Friday gathering, God Almighty vouchsafes to His servants a space of time during which He honours them specially with the acceptance of their supplications. This gathering is also gathering of that type. We have not collected together here to participate in some worldly fair. We have come together here seeking the love of God Almighty and seeking His pleasure. Therefore, devote the greater part of your time to supplicating Him and do not waste any portion of it. You are related to the Messih concerning whom God Almighty has Himself said : His time will not be wasted ; which means that he himself and every member of his community will have their time fully occupied. This requires that every moment of our lives should be devoted to the worship of God, to seeking His pleasure, to the service of His faith and to the promotion of the welfare of His creatures.

In these days, therefore, be constantly on the look out for the hour during which God Almighty should descend specially from heaven for the acceptance of your supplications and should grant them especially.

Secondly, in all great gatherings one encounters certain inconveniences and discomforts which should be borne cheerfully. The people of Rabwah seek to serve you with great sincerity and love. But they are human beings and are apt to make mistakes. You should forgive their defaults, overlook them and pray constantly for them as they are occupied day and night with your service. They are not seeking to lay you under any obligation ; they are anxious only to win the pleasure of their Lord and Master. May Allah, the Exalted fulfil this desire of theirs, and may He enable you to gather the spiritual treasures in search of which you have come here. May you be successful in this quest and may the day of your arrival here prove of lower rank than the day of your departure hence ; and may your day of departure bid you farewell after carrying you to the highest point that you are seeking.

Thirdly, in your supplications that you offer here, keep in mind those of your brethren who are scattered around the globe having devoted their lives to the propagation of Islam.

Then you should remember in your prayers those hundreds of thousands of your brethren who have not yet been able even to visit Rabwah owing to the difficulties in their way. Their hearts yearn after Rabwah but they find themselves helpless. You can have no notion of the depth of their sincerity and devotion. I have had occasion to peruse during these days thousands of letters which have been received from these people. Everyone of those letters shows that the writer thereof is in anguish with the love of Islam, the love of Ahmadiyyat and the love of the great late Promised Reformer, may Allah be pleased with him. The days that have passed since his demise bore very heavily upon them. They are in need of your prayers and deserve that you should remember them in your supplications.

God Almighty has been most gracious to those who dwell in distant lands and have accepted Ahmaddiyyat and their condition can be

appreciated only by one who might have had occasion to visit them or might have had the opportunity of reading their letters frequently. It is a matter of great surprise that though they have never visited here, have not seen anything of the Centre, have not been in touch with those who dwell at the Centre, have not the opportunity of associating with the companions of the Promised Messiah on whom be peace, yet their hearts are full of devotion, they are full of burning love for the Holy Prophet, peace be on him, as if their hearts were afire that those who have not yet been blessed with this bounty should soon find it and should become inheritors of divine mercies in the same manner in which they themselves have experienced them You should remember them also in your prayers.

Our Muslim brethren in Kashmir are living in great distress. They are like prisoners and find no way of escape. But our God is most Powerful and Almighty. If He so wills, He can in a moment change their condition, and we hope that He will soon bring about a desirable change in their circumstances. They greatly deserve your prayers and you should never forget them in your supplications.

Then you should constantly pray for your own selves, your dear ones and for every Ahmadi. Such prayers cost you nothing but you derive great benefit from them.

In the last few days in every one of my Salats I have offered a special supplication to the effect: Lord, do Thou bestow health upon our sick ones. Do Thou convert all our darknesses into light and send down Thy mercies upon us and fill our hearts with Thy love, and bestow upon us as soon as may be success in achieving the purpose for which Ahmadiyyat has been established so that we might observe with our own eyes the spectacle that the entire world has gathered together under the banner of Muhammad, the Messenger of Allah, on whom be peace and blessings of Allah.

Now I shall offer a silent prayer and would request all friends to join in my supplications.


هوالشافی

لکل داء شفاء

(تلخیص حدیث نبوی)

هوالشافی

C M C

THERE IS A
CURE
FOR EVERY DISEASE.

You have to select your needed
CURE.
LITERATURE FREE.

**Curative Medicine Company**
(Regd)

*Lahore, Karachi, Rawalpindi.*
*Head office :* RABWAH
Phone 606—607

# EXPORTERS
OF
# BOOKS ON ISLAM
**The Oriental & Religious**
**Publishing Corporation Ltd.,**
**Rabwah, Pakistan.**


Digitized by Khilafat Library Rabwah

Digitized by Khilafat Library Rabwah

# Notes & Comments

## The Holy Quran

يا ايها الذين آمنوا استعينوا بالصبر
والصلوة ان الله مع الصبرين

O ye who believe, seek help through perseverance and prayer ; surely, Allah is with those who patiently persevere. (2 : 154)

*Explanatory note :*

The verse contains a golden principle of success. First, A Muslim should patiently persevere in his endeavours, never relaxing his efforts to achieve his objects and never losing heart, at the same time avoiding what is harmful, and sticking fast to all that is good. Secondly, he should pray to God for success ; for He alone is the Source of all good. The word sabr (patient perseverance) precedes the word salat (Prayer) in the verse in order to emphasize the importance of observing the laws of God which are sometimes flouted in ignorance. Ordinarily, Prayer can be effective only when it is accompanied by the use of all the necessary means created by God for the achievement of an object.

—◀▶—

## The Hadis

The Holy Prophet (peace and blessings of God be on him) is reported by Hazrat Abu Huraira to have said,

"When a man declares about certain people that they are doomed, it is he who consigns them to the doom". (Muslim)

This Hadis is based on a great psychological fact which is described in modern terminology as 'inferiority complex' or the defeatist mentality. The Holy Prophet (peace and blessings of Allah be on him) says that attempt should be made to raise the morale of the people by creating in them hope and faith and self-reliance and self-respect instead of dragging them down the pit of degradation through despair, frustration, inferiority complex and defeatist mentality. Whoso wails loud over the minor errors and unimportant drawbacks of the people and moans that they are finished and doomed, he himself through such observations, creates in them despair and an inferiority complex and thus opens the way to their doom. The Holy Prophet (peace and blessings of Allah be on him) has therefore, in profound wisdom, enjoined that while people may be suitably reprimanded for their errors as a reformative measure, crying over each little mistake and wailing that they have neared the brink of ruin is tantamount to consigning them, with one's own hands, to doom and that every reformer should beware of this course.

—◀▶—

Digitized by Khilafat Library Rabwah

# MUSLEH MAUOOD DAY

( *Nur-ud-Din Muneer* )

The Musleh Mauood Day, falling on the 20th of every February is celebrated by us throughout the World as a day of thanksgiving and rejoicing. We express our gratitude to our Almighty Allah that on this day He vouchsafed to us through the Promised Messiah a great miracle and a mighty sign, which is a shining proof of His own power, of the truth of the Holy Prophet (peace and blessings of God be on him) and also of the Promised Messiah himself. Our happiness knows no bounds on this occasion and we demonstrate it by indulging in festivities and by reminding ourselves of this Favour in special meetings.

This Favour was granted by Almighty God to uphold and support the claim of the Promised Messiah as having been commissioned for the revival and the re-establishment of Islam. His opponents had rejected his claim and were clamouring for a sign which should substantiate it.

The Promised Messiah had then turned to God Almighty. He had remained in meditations for 40 days and 40 nights in a sequestered house in Hoshiarpore, some 40 miles away from Qadian. At the end of his supplications to God Almighty he had been given the glad tidings of an illustrious son to be born to him. The revelation said that the son would be born to him within 9 years of God's promise and would glorify Islam with his wonderful deeds. The Promised Messiah published this prophecy on February 20, 1886.

This prophecy was fulfilled in due time. The son born to him on January 12 1889, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, proved to be the son of promise. He lived upto the age of 76 years, and every minute of his life was spent dedicatedly in the service of Islam and Ahmadiyyat.

On this day every Ahmadi Muslim, male or female, should reaffirm his faith in the prophecy and solemnly vow to serve Islam in the same manner in which Hazrat Musleh Mauood did. In the following pages we give a brief account of some aspects of his life and work especially the work which he did in taking Islam to the ends of the world and in providing guidance to the Muslims of the sub continent in some of their political affairs.

# The Promised Messiah's

Digitized by Khilafat Library Rabwah

# Devotion to the Quran and his love for Allah

A discourse on the character and personality of the Promised Messiah by Sahibzada Mirza Mubrak Ahmad. It was delivered by him on the occasion of the 84th Annual Ahmadiyya Convention held at Rabwah on December 11, 1976. The following is a gist of the discourse.

The theme of the article which I had read in the last year's annual convention was the Promised Messiah's love for the Holy Prophet (peace and blessings of Allah be on him). In that article I had tried to give an idea of the intensity of love and affection which the Promised Messiah bore for him in his heart. In illustration of my theme I had related a number of incidents from his daily life and quoted some passages from his writings. This year, with the help of Almighty Allah, the Beneficent, the Merciful, I will endeavour in the same way to give you a glimpse of his devotion to the Holy Quran and of his love for Allah.

His whole life from his childhood to his old age testifies to his singular love for the Holy Quran. In fact it was the food on which he subsisted. He read it, pondered over it and remained absorbed in it for hours at a stretch. His playmates, his own children and his friends were all equally struck by his deep attachment to it. His eldest son, Hazrat Khan Bahadar Mirza Sultan Ahmad, telling us about the youth of his father says, "He had a copy of the Holy Quran which he used to read and mark. I can say without exaggerating in the least that he must have read it ten thousands times". (Hayatun Nabi, p-108). It is worthy of note in this context that Mirza Sultan Ahmad did not perform baiat on the hands of his father but after his demise on the hands of his own younger step brother, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Promised Messiah's second Successor.

Let me offer another evidence. It relates to the time when the Promised Messiah was a Government employee in Sialkot. He had accepted this employment, against his own wishes, just to please his father. What was his routine in those days? Hazrat Sheikh Yaqub Ali Irfani, a friend and contemporary and a devoted disciple of the Promised Messiah tells us in the following words :

"It was a permanent habit of the Promised Messiah to close the door of his room and to sit in it alone. He adhered to this practice in Sialkot too. When he would come back from his office in the District Court, he would close the door of

his room and busy himself in meditation of God. Some of his associates felt very curious about it. They wanted to know what was he doing in privacy. One day some of them entered the room and found him out. He was sitting on a prayer rug, holding a copy of the Holy Quran in his hands, and ardently supplicating to God Almighty, 'O my God ! This is your speech. I can understand it only when you yourself make me understand". (Hayatun Nabi P-110)

Hazrat Sahibzada Mirza Bashir Ahmad, in his *Silsila Ahmadiyya*, records the evidence of another person, who had seen the Promised Messiah travelling in a bullock driven cart from Qadian to Batala. He says,

"Once I saw him (the promised Messiah) journeying from Qadian to Batala in a bullock driven cart. The moment he was out of Qadian, he opened the Holy Quran and began to read its first Chapter. The journey to Batala took more or less five hours. Throughout this time he did not turn a new leaf and remained absorbed in its study, though the chapter consists of only seven verses. (Silsila Ahmadiyya p. 12)

He was very fond of hearing the recitation of the Holy Quran. It touched the deepest chords of his heart and filled his eyes with tears. Hazrat Mufti Muhmmad Sadiq, a devoted disciple of the Promised Messiah, relates the following incident. He says.

"Once, the Promised Messiah went out for a walk, accompanied by his friends and associates. The son-in-law of Haji Habibur Rahman of Hajipura, Lahore was also among them. He had come to Qadian for a trip. Somebody pointed out to the Promised Messiah that he (the son in law of Haji Habibur Rahman) recites the Holy Quran very melodiously. Thereupon the Promised Messiah sat down on a side of the way and requested him to recite a portion of the Holy Quran. So he did. I saw at that time that the Promised Messiah's eyes were filled with tears". (Zikri Habib p. 323)

Digitized by Khilafat Library Rabwah

The Promised Messiah was a prolific writer. He has written profusely on almost every conceivable topic concerning religion. It is usual with scholars and speakers that when they have to write or speak on a subject they consult some books relevant to their theme. The Promised Messiah, on such occasions, invariably drew upon the Holy Quran. Hazrat Mufti Muhmmad Sadiq, one of his close companions, tells us that in all such matters, he took his cue from the Holy Quran and did not bother about any other book.

The sentiments of love and devotion which the Promised Messiah cherished in his heart for the Holy Quran are fully reflected in his writings. Pick out any of his books and you will find him pouring out his soul in praise of the Holy Quran. I will give you some passages as a specimen. He says,

"The Holy Quran is such a glittering jewel, such a shining sun that the light of its truth and the splendour of its Divine Origin have become manifest, not in one or two ways but in thousands of different ways." (Minanul Rehman).

Again he says,

"The Holy Quran is the only Book which has itself claimed to be full of wisdom ; full of truths and graces of speech ; full of subtle points points regarding Divine Light and

unequalled in its excellence and perfection. It is not Muslims who have attributed these merits to it out of their own imagination. No. Quran speaks for itself and points out its merits and excellences, and proclaims its uniqueness and matchlessness compared with other books. It proclaims its challenge with the beat of drums, will anyone come forward and contest? The points of wisdom, the truths which it teaches are not two or three that its excellence may become susceptible to doubt. The points of truth are like waves in an ocean, surging noisily. Or like stars in the sky, bright and shining, which meet the eye wherever one may look. No truth which is not contained in it. No wisdom outside its sphere of expositions. No light one cannot have by submission to its teachings. And yet-nothing on these matters, is asserted without proof, without evidence.". (Brahini Ahmadiyya,Vol. IV pp 554-555).

The Arabic root, from which the word Quran is derived, means reading or reciting a book. Referring to the word Quran, the Promised Messiah says,

"It dawned upon me that this blessed word carries a mighty prophecy, i.e. the Quran alone is the Book worthy of reading. A time will come when other books will contest it in readership, and it will come out as the most worthy. At that time Quran alone will redeem the dignity of Islam and wipe out falsehood.....At that time you should wield the weapon of Quran alone and victory will be yours. No darkness will stand before its light." (Malfoozat Vol. I, p-124)

He loved the Holy Quran most ardently. In one of his Urdu verses he has expressed his feelings in the following words.

One thing alone, O God is my
hearts desire,
'Tis to kiss and kiss Thy holy book ;
To circuit round the Quran,
For, my Kaaba is only this.

Digitized by Khilafat Library Rabwah

His love for the Holy Quran was not confined to his own self. He wanted the whole mankind to share it. Their indifference to it filled his heart with utmost grief. He yearned for the time to come when mankind would realise its beauty and benefit from its priceless treasures. He has expressed these sentiments, in his prose and poems alike. At one place he says,

"Almighty God has bestowed upon you a very great favour in giving you a book like the Quran. Pay it due regard. It is a blessing worthy of your utmost love. It is an invaluable treasure. It is such a Book before which every other book of guidance is insignificant".

He has served the Holy Quran in many ways. In his talks as well as in his writings he has proved it to be unique in its merits and a perfect code of guidance for humanity. He has shown it to be an excellent compendium of eternal truths and proved its superiority over all other scriptures. No book can match it in doing good to mankind and in solving its present problems as well as which it may confront in the future. He has also provided ample guidance for refuting the objectons proferred against it by Philosophy and sciences. He has also detailed the moral and spiritual fruits which a man may pick up by observing its injunctions. In this context a few passages are reproduced below from his writings. He says,

"If someone may deny this

miracle of the Quran that it is a compendium of fine truths and holy teachings, then we are here to prove this thesis in its entirety".

(Malfoozat Vol. I p. 84)

Again he says,

"If someone is able to point out a defect in the teachings of the Holy Quran, may it be even one thousand times slightest than a tiny particle, or is able to bring out a point from his scripture, which is better or similar in merit than the teachings of the Holy Quran in that respect, we would be ready to accept the penalty of death for it".

(Brahini Ahmadiyya p. 268, footnote No. 2

About its perfection, he says,

"The Quran - not a dot or tittle out of it is in the least possible danger from the philosophical speculations of ancients or moderns. It is a stone which will smash to pieces anything it falls on and anything else that falls on it will itself become smashed".

(Aina-i Kamalat-i-Islam p 25 f. 4)

About the spiritual fruits it may yield, he says,

"Our observation and experience, also of those who have gone before us bears witness to this fact that the Holy Quran draws to itself its true followers by its refulgent light and spiritual magnetism. It illumines his heart and by showing mighty signs establishes his connection with God Almighty and cements it so that even a sword which can cut him to pieces is unable to break it. It opens his heart to virtue and closes the door of evil for him. It elevates him to such spiritual heights that God Almighty favours him with His sweet speech, gives him the knowledge of the unseen and answers his prayers with His own delicious words. He helps him with His mighty signs against anyone who opposes him and clearly shows that He is with him who follows the Quran.

(Chashmai Maarifat, pp 294 295)

(*English rendering by Nur-ud-Din Muneer*)

(To be continued)

# Corrigendum

—I—

On page 8 column 2, lines 9-10 from top, Tahrik-i Jadid, Annual Number, December 1976, for "Mr. C J Mclain", insert "Mr. C.J. Curran".

—II—

"Foreign Delegations," p. 13, Tahrik-i-Jadid, January 1977, under "Poland" add "West Germany"

40. Mr. Hadayatullah Hubsch
41. Mrs. Hadayatullah Hubsch
42. Mrs. Attiyyat al Nur Hubsch.


THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

This is an organ of the

AHMADIYYA MOVEMENT

address

The Review of Religions,

Rabwah—Pakistan.


Digitized by Khilafat Library Rabwah

# Hazrat Musleh Maood

Digitized by Khilafat Library Rabwah

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the second successor of the Promised Messiah, was born on Saturdav, January 12, 1889 at Qadian He was the eldest of the Messiah's surviving sons from his second wife, Hazrat Ummul Momineen, Syeda Nusrat Jahan Begum. In him was fulfilled the prophecy made by the Holy Prophet (peace and blessings of God be on him) that the Messiah on his second coming would marry and be blessed with children. It signified that his children would follow in his footsteps and serve the cause of Islam. The prophecy was repeated by the Messiah himself and was fulfilled in the person of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. In this prophecy God had promised a son to the Promised Messiah, who would manifest the glory of the Holy Quran, with whose coming will come truth with all its blessings, and falsehood will vanish with all its evils, who will be accompanied by grace and lead the cause of Islam to victory and success ; whose advent will be the manifestation of divine power, who will advance with leaps and bounds and whose name will spread to the ends of the earth and through whom slave nations will receive their freedom. This prophecy had been published by the Promised Messiah on February 20, 1886.

Hazrat Mirza Bashir-Ud-Din Mahmud Ahmad, the second successor of the Promised Messiah was the son promised in the prophecy. For 52 years he led the community from strength to strength until it achieved its present status in the world of religion.

He was bron in 1889 and in the same year the promised Messiah took first bai'at. So the birth of the Ahmadiyya Movement in Islam synchronises with the birth of the Messiah's Promised son.

When he grew up he was admitted to the local school. But owing to bad health he could not concentrate on his studies and ended up by failing in his Matriculation examination.

He did not entre any other school. Attending a University was out of question. But as the Promised Messiah had foretold, he yet became educated and informed both in secular and in spiritual sciences. This is proved by his achievements, by his books and his public addresses, above all by the quality of his leadership and by the quality of character he imparted to the Jamaat. It is proved also by his own career and the career of the Community he led, through crisis after crisis. All this is history and history well-known to those who

came close to him.

He was endowed with a strong passion for serving Islam. During the lifetime of the Promised Messiah, when he was yet in teens he prepared himself actively for pushing forward the Islamic cause. He organized a literary association of his friends with the name of "Tashhiz-ul Azhan" for practising the art of public speaking. He also started a magazine of the same name for practising the art of writing. The speeches he made and the articles he wrote were all directed to a clear, original and loving exposition of Islam.

On May, 26, 1908 when the Promised Messiah passed away, he was 19 years old. On that solemn occasion he stood by the Messiah's body and solemnly pledged to Almighty Allah that even if all his followers forsook the Messiah's Mission, he would stand by him for ever and work for it single-handed, if necessary. He lived for 57 years after this undertaking and every moment throughout this period of time is witness to the fact that he stood by his pledge in letter and in spirit.

In 1911, he set up an association with the name of Majlis Ansarullah, (Association of the Helpers of Allah) which did very useful work in spreading education in the community and in the upbringing of its youth. In 1912 he performed Hajj and visited the holy cities of Mecca and Medina. In 1913 he started a weekly by the name of Al-Fazal, which in course of time became a daily. During this period, he also toured the country making speeches in places. On March 14, 1914 he was elected the Second Successor of the Promised Messiah.

## Missionary Enterprise

Digitized by Khilafat Library Rabwah

The blessed period of Hazrat Khalifatul Masih II is stretched over a period of 51 years seven months and twenty six days from March 14, 1914 to November 8, 1965. His achievements in the cause of Islam and Ahmadiyyat are immeasurable, It is not possible even to touch upon them in an article like this. In the following pages a brief account is given of his missionary enterprize and of the political guidance which he gave to the Muslims of the sub-continent.

Very early in his Caliphate (or better Khilafat) Hazrat Khalifatul Masih II attended to the primary object of the Jamaat i e. taking Islam to all climes and countries. He started preparing missionaries for establishing overseas missions and producing suitable literature for distribution. To keep this twofold work going he assembled the necessary means. In 1934 he created a completely new organization under the name of Tahrik i Jadid, to which he entrusted everything connected with missions outside the Indo—Pakistan sub continent.

The first Ahmadiyya Mission overseas was founded in Europe. Pioneer missionary, Choudhry Fateh Muhammad Sayal, reached London in 1913. In April 1914 under instructions from Hazr t Khalifatul Masih II, Chaudhry Fateh Muhammad Sayal set up a mission in London. He purchased a plot of land at Putney, Southfields, on which are now situated the Mission House and the Fazal Mosque (commonly known as the London Mosque)

Since then, London Mission has been served by many illustrious missionaries who have all contributed to its reputation Maulawi Abdul Rahim Dard, Mavlawi Sher Ali and

Malik Ghulam Farid have served this mission for long. Mufti Muhammad Sadiq and Maulawi Abdul Rahim Nayyer who became famous later for heir successful prosely.ising work in U S A. and West Africa respectively have also served the London Mission.

Hazrat Khalifatul Masih II visited the mission in 1924. He had then gone there to participate in the Conference on Living Religions, organised by the sponsors of the Wembley Exhibition. His paper on Islam, prepared by himself, a resume of his larger work, Ahmadiyyat or the True Islam was read in this Conference by Chaudhri Muhammad Zafrullah Khan.

During his stay in London, he laid the foundation stone of the Fazal Mosque, Putney, Southfields on October 19, 1924. It was completed in 1926 and formally opened in October of the same year by Sir Abdul Qadir, well-known leader, jurist, literateur of the Pakistan-India sub-continent.

In 1955, largely for reasons of health, Hazrat Khalifatul Masih II visited Europe for a second time and sanctioned a number of missions in the continent.

During 1935-38, missions were opened in Poland, Hungary, Yugoslavia, Italy and Albania. Some literature was also produced in local languages. But at the outb eak of second World War in 1939 these missions nad to be closed and could not be revived. On the cessation of hostilities, these countries came under Communist regimes.

However, in Yugoslavia, Ahmadiyyat is now gaining converts.

A Mission was opened in France also in 1945. It was closed after a few years.

Digitized by Khilafat Library Rabwah

In Spain where Islam had flourished for nearly 800 years during its glorious days. an Ahmadiyya Muslim Mission was opened in 1946. It has done good work in conveying the message of Islam to Cuba, Argentine, Peru, and some other South American States Work was also started in the philippine Islands.

In 1949 Ahmadiyya Muslim Mission was established in Hamburg (West Germany). In 1957 it had a mosque built. A second mosque in Germany was built in Frankfurt in 1959. These two missions have produced good literature about Islam in German. The German translation of the Holy Quran has run through several editions.

In Holand, our mission was established in 1947. The Ahmadiyya Muslim Mosque in the Hague was opened in 1955. A Dutch translation of the Holy Quran has been published besides some other books on Islam and on the life of the Holy Prophet (peace and blessings of God be on him).

Our Mission in Switzerland was started in 1948, a mosque was built in Zurich in 1963.

In Scandinavia, our mission was first established in Copenhagen in 1956. Since then missions have been opened in Norway and Sweden. These extreme northern parts of Europe have come into contact with Islamic mission only now, for in its earlier move onwards Islam did not penetrate into these territories.

In Gottenburg, Sweden, foundation stone of the First Ahmadiyya Muslim Mosque was laid by Hazrat Khalifatul Matih III on September

27, 1976. It has since been completed at the cost of nearly a sum of twenty Lakh Rupees.

Digitized by Khilafat Library Rabwah

In America our First Mission was established in 1920 by Hazrat Dr. Mufti Muhammad Sadq an old companion of the Promised Messiah. Subsequently it was shifted to Chicago where he built a mosque. From here he started a quarterly magazine, Muslim Sunrise. Missions have since been established in New York, Dayton, Washington and Pittsburg. Mosques have been built in many places.

In South America our Missions are established in Guyana and Surinam. The former was opened in 1960 and the latter in 1975.

In the Indonesian Archipelago our mission was opened in 1925. Since then Ahmadi communities have sprung up not only in its cities and towns but also in small villages scattered over these countless islands. Literature has been produced in local languages and is very popular with the people.

In Malaysia and North Borneo our mission was opened in 1935. Active communities are now flourishing in Kuala Lumpur, Singapore, Kuala Lipis, Jeram, Jesselton, Labuan, Lingkungan.

Hazrat Khalifatul Masih II established a mission in Japan also in 1935, which, however, was closed on the outbreak of the second world War. This mission was re-established in 1969, by Hazrat Khalifatul Masih III and some literature in Japanese has since been produced.

In Burma, Ahmadiyya Muslim Mission is active since its establishment in 1938. It has erected two mosques and published a Chinese and a Burmese version of The Teachings of Islam.

In the Philippines also Ahmadiyya had taken root during Hazrat Khalifatul Masih's lifetime. A number of Philippinos have joined the Movement.

Some missionaries were also sent to Hong Kong in 1935. The purpose was to push Islam into the mainland too. On the commencement of the second World War this mission was closed. However, our literature has been reaching Formosa. A Chinese translation of the Holy Quran which has since come out, shows that Chinese intellectuals have generally adopted the Promised Messiah's version of the meaning of the Holy Quran.

It is hard to say anything about conditions prevailing in People's China, but it is in the air that the Promised Messiah's exegesis of the Quran is making a remarkable change in the thinking of Chinese Muslims.

In Ceylon and Mauritius, Ahmadiyya Muslim Missions were established as early as 1915. They were reorganised under Tahrik i-Jadid in 1951. Ceylon Mission has produced a Sinhalese translation of the Promised Messiah's Teachings of Islam. Our literature has served well to defend Islam in this part of the world.

Our Mauritius Mission has produced French translations of a good many books by the Promised Messiah. In fact this is our centre for the production and distribution of French literature on Islam and Ahmadiyya. At present the mission has finalised French translation of the Holy Quran with commentary, which has gone to the press.

In Iran, the first missionary, Shahzada Abdul Majid went there in

1924. Two other missionaries went there. A Persian version of "The teachings of Islam was produced by them."

Digitized by Khilafat Library Rabwah

In Fiji Islands our mission was started in 1960 and the community is growing rapidly. The "Teachings of Islam" has been published in the local language

In Palestine our mission was opened in 1928 In the vicinity of Haifa a whole village named Kababir joined the Movement and forms now the headquarters of our mission in Israel.

In Aden also we have a flourishing community. A mission was opened here in 1946.

In Africa, the Missions opened by Hazrat Khalifatul Masih II saved Islam. Otherwise Christian missionaries were out to banish it from the continent. Christianity is now losing and Islam gaining ground.

The first Ahmadiyya missionary, Hazrat Maulvi Abdul Rahim Nayyar, reached Freetown (Sirraleone) in March 1921 and stayed about a year in West Africa. But within the space of one year he toured Gold Coast (Ghana), Nigeria and Sierraleone, sowing the seeds of Ahmadiyya extensively and winning converts in thousands.

Since then, permanent missions have been established in Ghana. Nigeria, Sierraleone, Gambia, Ivory Coast, Liberia and Togoland. Our communities have sprung up in hundreds of cities, towns and villages.

In East Africa, our mission was opened in 1934 Since then several missions have been established in Kenya, Uganda and Tanzania. Local communities have sprung up in many places and quite a good number of mosques have been built.

This in brief is the story of the missions raised by Hazrat Khalifatul Masih II. Starting from scratch he spread out a world-wide network of missions. These missions have preached Islam in its pristine purity and so cleared the way for mankind to come into its fold. They have also carried the name of Hazrat Khalifatul Masih II to the ends of the earth, fulfilling the prophecy of the Promised Messiah about his promised son.

In the time of Hazrat Khalifatul Masih II were also produced translations of the Holy Quran in different languages. Translations have been published in English, Dutch, German, Danish, Esperanto, Indonesian, Swahili and Urdu. Translation in French is in the Press and translations in other languages are awaiting publication or are in the course of preparation.

## Political Guidance

Being a religious leader, Hazrat Khalifatul Masih II did not like to take any part in the politics of the country. But as political affairs had their impact on the future of Muslims of the sub continent he could not keep completely aloof. On critical occasions, therefore, he stepped in to show the right path to Muslims.

1. In 1921 some Muslim Ulema declared that as British Government was Government of Kafirs, Muslims in India should leave the country and migrate to Afghanistan. Hazarat Khalifatul Masih condemned the idea in the strongest terms and warned Muslims that if they did so they would suffer heavily and would have to come back disgraced. The Movement miserably failed and Muslims who had gone out had to re-

turn to India. They came back ruined.

2. Hindus were publishing insulting books against the Holy Prophet which provoked Hindu-Muslim clashes in the country. Hazrat Khalifatul Masih strove for the enactment of a law prohibiting this mischief A law to this effect was passed by the Indian Central Assembly and accepted by the Government of India.

3. Hindus were dominating Muslims in the country, and Muslims, being disunited could not counter fanatical Hindu designs to harm them. Hazrat Khalifatul Masih exhorted them to close their ranks and thus frustrate the fanatical Hindu. He suggested that all Muslim sects should forget their doctrinal differences and become one when confronted by non Muslims. He advised that in political matters everyone who claims to be a Muslim should be considered Muslim and collective Muslim interests should be safeguarded collectively.

4. In 1928 he introduced country-wide annual public meetings. Speeches were made by representatives of various religions on the life and work of the Holy Prophet (peace and blessings of God be on him). These were called Sirat al Nabi meetings. The purpose was to educate people about the life and example of the Holy Prophet and remove prevailing misunderstandings. These meetings served the cause of religious understanding and the cause of a dispassionate study of great religious founders. These meetings proved very useful. They helped to improve inter communal relations. Non-Muslims who respected the Holy Prophet at heart had the opportunity to say this in public.

5. During the years 1928 1931, the British Government initiated changes in the Indian Constitution and took many steps to associate Indians with the Government of the country. Many conferences were held in which the British Government consulted with the Indian representatives. Hazrat Khalifatul Masih, in those critical days, wrote much to enlighten Hindus and Muslims on political problems and to outline courses of action suited for safeguarding minority and majority interests.

Digitized by Khilafat Library Rabwah

6. He has also played a vital part in the emancipation of Kashmiri Muslims. Despite being a clear majority, they were without fundamental rights in their own country. The Hindu Raja persecuted them mercilessly. Moved by their terrible plight, Hazrat Khalifatul Masih II decided to help them. He strove hard to bring about a political awakening among them. He guided them in their freedom Movement and gave every kind of help such as he could and they needed.

In 1931, Muslim leaders formed an All India Kashmir Committee with the object of obtaining political rights for Kashmiris. Leaders like Allama Sir Muhammad Iqbal joined this Committee. Hazrat Khalifatul Masih was elected the first President. Under his presidentship the Committee was able to secure fundamental political rights for Kashmiri Muslims from the tyrant Maharajah Kashmiri leaders including Sheikh Muhammad Abdullah acknowledged verbally as well as in writing, that Hazrat Khalifatul Masih had given timely and effective help to them in their political struggle.

But those hostile to Ahmadi Muslims were not at all happy at this state of affairs. The growing

popularity of Hazrat Khalifatul Masih among Kashmiri Muslims made them jealous and increased their hostility. They tried to disrupt the Movement- the Kashmiri Movement - itself and started a campaign of vilification against Ahmadis. Perceiving the ominous turn in course of events, Hazrat Khalifatul Mesih resigned from the presidentship of Kashmir Committee. But he continued to help Kashmiris as long as he lived.

Digitized by Khilafat Library Rabwah

7. Ever since the Freedom Movement had begun in India, differences between Hindus and Muslims had come to the fore True, many Muslim leaders joined the Indian Congress which was largely Hindu. But the mass of Muslims remained outside. As the movement gathered momentum communal differences only increased. Some Muslim parties, the Ahrar in the Punjab, the Red Shirts in the N.W.F.P., sided with the Congress, trying to give the impression that largely Hindu Congress represented the Indian Muslims also.

Muhammad Ali Jinnah erstwhile Nationalist Muslim saw this and decided that Muslims must close up their ranks. But he did not seem to succeed. He got disgusted and decided to retire from the political field. He went to England to settle in a legal practice.

Alluding to this incident in his book, Jinnah, Hector Bolitho quotes Quaid-i-Azam as follows :

"I received the shock of my life at the meeting of the Round Table Conference. In the face af danger, the Hindu sentiment, the Hindu attitude led me to the conclusion there was no hope of unity. I felt very pessimistic about my count y. The position was most unfortunate. The Mussalmans were like dwellers in No Man's land ; they were led either by flunkeys of the British Government or the camp followeres of the Congress. Whenever attempts were made to organize the Muslims, toadies and flunkeys on the one hand, the Hindus in the Congress camp on the other frustrated the efforts. I began to feel that neither could I help India, nor the Hindu mentality ; nor could I make the Mussalmans realize the precarious position. I felt so disappointed and so depressed that I decided to settle down in London. Not that I did not love India, but I felt so utterly helpless." (Jinnah, Hector Bolitho. London 1954, p. 100).

Hazrat Khalifatul Masih was distressed at the turn of events. He knew that it was Jinnah who could guide and lead the Muslims of India. There was no other leader with the political sagacity and iron nerves required to secure for Indian Muslims a decent political future. He felt that if Jinnah would not come back Muslim cause would be lost. So he deputed Mr. Dard, Ahmadiyya Missionary in London to see Jinnah and persuade him to come back to India for taking up the case of Indian Muslims.

Mr. Dard had many interviews with Jinnah. Eventually Jinnah changed his mind and agreed to return to India and resume the political struggle for Indian Muslims. The start was made in London. Mr. Dard arranged a meeting on the lawns of the London. Some 200 politicians and intellectuals attended. Those included Mr. Pethic Lawrence, Sir Edward Mclagan, Professor H.A.R. Gibb, Sir Denison Ross ; Sir Narine Stewart Sandeman presided.

Jinnah spoke on "India of the

Future". He started his talk with the announcement that Mr. Dard's persuasion had compelled him to come again into the political field, from which he had withdrawn. "The eloquent persuasion of the Imam left me no escape."

The speech was extensively reported in the press. The Sunday Times, London, in its issue of April 9, 1933 wrote:

"There was also a large gathering in the grounds of the Mosque in the Melrose Road, Wimbledon, where Mr. Jinnah, the famous Indian Muslim, spoke on India's future. Mr. Jinnah made unfavourable cemments on the Indian White paper from a national point of view. The Chairman, Sir. N. Steward Sanedman. M. P., took up the Churchill attitude on the subject and this led to heckling by some of the Muslim students, who were, however, eventually calmed by the Imam of the Mosque."

So Jinnah came back to India and resumed the Political struggle for Indian Muslims. His wise and firm and clean leadership won for the Indian Muslims a separate homeland. Pakistan became a sovereign state in 1947. Indian Muslims could live as a free people, and not as a political minority condemned to live under a permanent and hostile majority. Hazrat Khalifatul Masih II made his full contribution to this development. In the general elections held on the eve of the final settlement he advised not only Ahmadis but also all other Muslims to rally round the leadership of the All India Muslim League whether they were formal member of the League or not.

(Taken from "Ahmadi Muslims - Historical outline"
by Nur-ud-Din Muneer)

---

# PEN FRIENDSHIP

Digitized by Khilafat Library Rabwah

## *By QAYADAT OF PEN FRIENDSHIP*
## *ANSARULLAH MARKAZIA, RABWAH.*

Our brothers know it very well that Hazrat Amirul Momineen Khalifatul Masih III launched a scheme to introduce Ahmadi brothers living in various lands and countries with each other. Some work has been done on this project and we received some letters from brothers who were interested to have pen pals. Now we are sending them names of those with whom they can start corresponding. We request the brothers again to send us names, their addresses, age, professions who want to have pen friends in other countries or Pakistan. In their letters they should mention the language in which they would like to have correspondence.

Endeavours will be made to send them appropriate names so that they may write to them and enjoy the friendship of their brothers in alien lands.

We have received some names from our sisters too. If any of the ladies are interested, their names will be welcome and we shall send them the names of those sisters who are interested in Pen Friendship.

# Hazrat Musleh Mauood & Israel

Digitized by Khilafat Library Rabwah

*(English rendering by Nur-ud-Din Muneer)*

The following is a gist of an appeal which Hazrt Mirza Bashir-ud-Din Mahmud Ahmad, Al-Musleh Mauood (peace on him), made to Muslims all over the world in 1947, on the inception of the Jewish State of Israel. The appeal emphatically warns all the votaries of Islam that the establishment of a Jewish State in Palestine is a direct threat to Mecca and Medina and calls upon them to join together to undo it and so frustrate the nefarious plans of the Jews. The appeal portrays clearly the stand of Ahmadi Muslims regarding the issue of Israel. (Ed.)

The ominous day, of which the Holy Prophet (peace and blessings of God be on him) had prophesied centuries earlier, which was also predicted by the Torah and the Injeel and which in its sequel for Muslims has been described as the most disastrous and dreadful day, seems now to have burst upon them in the form and shape of the Jews who are again being abominably settled in Palestine.

The question of Kashmir is also vital, but when compared with that of Palestine, it pales into insignificance, for its importance is of a local nature, confined to Pakistan only and if something untoward happens to it, the Muslim world as a whole would not be affected. But if a blow falls upon Palestine, that would hit the whole Muslim world and hit it most dreadfully and tragically, for Palestine is situated very close to the last and sacred resting place of our Master, the Holy Prophet Muhammad (peace and blessings of God be on him), the safety of which is the common and most cherished goal of every Muslim.

The Jews are known for the implacable enmity which they bear for Islam and for its holy Founder. It is a matter of history that when he was alive, the Holy Prophet treated them most forbearingly and compassionately. But the Jews behaved most inimically and were ever engaged in shameless intrigues for undoing him. Most of the battles which he had to fight were engineered by them and it were they who had instigated the Iranian Chosroes to have him murdered. However, God Almighty protected him and frustrated their machinations. But it is enough to show what hatred and what evil designs they nourished in their hearts against him.

The battle of 'Ahzab', in which almost the whole of Arabia rose against Muslims and besieged Medina was also masterminded by t h e m. It were the Jewish tribes exiled from Medina, who were its real perpetrators. The Arabs themselves

would never have thought out such a consummate plan and then executed it in such a concerted manner. They would have never united so massively and arrayed themselves against Medina in such a menacing posture. The Jews did it. However, God Almighty again stultified their nefarious plans, though they had left no stone unturned in accomplishing them.

Digitized by Khilafat Library Rabwah

At first the Arabs were also enemies of Islam. But there is a marked difference between the nature of their enmity and that of the Jews. When dealing with their foes, the Arabs would never cross the bounds of good sense and humanity, but you could never expect it from the Jews, who, in their lust for persecution and revenge, were always inexorable and knew not how to relent. The history of Islam is full of examples and brings out clearly their real nature.

The Meccans were in fact the principal enemies of the Holy Pro-Prophet but unlike the Jews, they never went so low as to try to assassinate him treacherously nor they would deny him any assistance which the common bonds of humanity demanded from them. Their hearts were not denuded of the noble sentiments of compassion as that of the Jews. For instance, on one occasion, when by leaving Mecca and going to Taif, the Holy Prophet had forfeited, according to the traditions prevalent at that time, his civic rights in Mecca, and afterwards when he wanted to come back again, the Meccans did not spurn at his request. Rather one of their chiefs Mutim bin Adi by name, despite his enmity towards him, came readily to his rescue and openly declared that he had granted him the right to reenter Mecca. Then along with his five sons he escorted him into the town challenging with brandishing swords that anyone who dared to thwart his entry would do it at the risk of his own life.

This is how an Arab enemy dealt with the Holy Prophet. He was noble, he was kind in his enmity too. But in contrast with Arabs the ill fated Jews, whom the Holy Quran brands as the arch enemies of Muslims behaved very unscrupulously. On one occasion the Jews of Medina invited the Holy Prophet ostensibly for peace negotiations, but intending secretly to draw him towards an appropriate place and crush him by throwing upon him a millstone, when he would be sitting there unaware of their conspiracy. However, God Almighty informed him of their plot and he came back, unharmed. Similarly a Jewess at another occasion feigned great regard for him, invited him to dinner and gave him poisoned meat, some of which he unfortunately ate. God Almighty saved his life on this occasion too, but it showed to what length, the Jews could go in their enmity for Islam and the Holy Prophet (peace and blessings of God be on him).

The same stone-hearted enemy is now upto setting up a sovereign state close to Medina. They intend to molest it after consolidating their new state. If any Muslim would reject this idea as a remote possibility, I would doubt very much his sagacity. An Arab knows it and his intution has told him correctly that the Jews are now intent upon driving them out of their sacred homeland, Arabia itself. With this realisation they have set aside their internecine disputes and are now puting up a united stand against their common enemy.

But let us pause and think, whether the Arabs alone can match the Jews, and whether this affair is concerned with them alone. Anybody can discern that neither the Arabs alone can cope with them nor this matter is exclusively their responsibility. The real issue is not of Palestine, but of Medina, nor of Jerusalem, but of Mecca. It is not a question of Tom, Dick or Harry but of the Holy Prophet, Muhammad (peace and blessings of God be on him), whose honour and integrity is at stake

Digitized by Khilafat Library Rabwah

Leaving aside their internal differences, the enemies of Islam have united together to destroy it. Muslims have a thousand points of agreement binding them together. Why should they not unite at this critical juncture and present a concerted stand against their enemies. The time has come for us to think seriously whether we would combat them singly and be eliminated one after the other, or we would unite and concertedly strive to conquer them. I think the hour has struck for Muslims when they must determine to take up arms against their enemies and never to relent until they have completely vanquished them or annihilated themselves in the struggle.

The military strength of the Arabs in no match for the Jews. They can have at a moment's notice an air force ten times stronger than that of Egypt, Syria and Iraq. But never mind. Muslims in the whole world are still in such numbers that if they resolve to do and die, no power on earth can decimate them. But I do not know whether Muslims would pay heed to my appeals and how far my aspirations would be fulfilled. Only God Almighty knows. This much I must tell them that empty resolutions can have no effect now-a days. Only hard sacrifices can achieve any goal. If the Pakistani Muslims really want to do something, they should urge their government to collect funds for the Arabs and co-operate with it vigorously in this venture. If Pakistani people would surrender at the moment even one percent of their properties towards this cause, its value would come up to at least one milliard rupees which is a substantial sum and can be utilized in the cause of Islam. It can be hoped that the other Muslim countries will also follow the example set by Pakistan and some five or six milliard rupees collected. With it considerable military hardware can be purchased for the defence of Palestine. Some European countries may be against such a sale. But we can pay lavishly and make the desired deal. There is hardly a European country which would not sell at higher rates. They can all be purchased, the only thing is to offer the right sort of bid. If we have money enough we can have any amount of armaments. So I want to warn all Muslims that it is a very critical time. They should remember that the Holy Prophet's premonition about the unbelieving people uniting against Islam has come to pass. The Jews, Christians and atheists have all joined together to extirpate Islam.

Formerly, European nations usually attacked Muslim powers individually, but now they are doing it concertedly. Why then should Muslims not come together for their self-defence. They are bound together by the sacred ties of Muslim brotherhood They have to save the honour of the Holy Prophet (peace and blessings of God be on him), and to preserve the sanctity of Mecca and Medina. In these aspirations they have no difference of opinion at all. Then why not to join together. If anybody brings the question of differences which exist among Muslims in other

matters and tries to sabotage this issue also, I would deem him to be the most foolish person. I would draw his attention to the fact tnat the Holy Quran, despite acute points of differences with the Jews calls upon them also to join with Muslims on the point which is common between them, i.e., worship of Allah, the one God. (3 : 65). Then why should Muslims not unite together for a common cause. Is it not a critical juncture for them? Are not their enemies cutting at the very roots of Islam? Are not the sacred cities of Muslims in peril? If so why lag behind and keep unconcerned.

Digitized by Khilafat Library Rabwah

Why not to come forward and join the battle for the safety of Islam. The time is now ripe for all Muslims, whether they are Pakistanis, Afghans, Iranians, Malaysians, Indonesians, Africans and Turks to close their ranks and join hands with the Arabs for exterminating the common enemy.

Doubtlessly it is apparent from the Holy Quran and the traditions of the Holy Prophet that Jews would once again be rehabilitated in Palestine. But this is not a permanent settlement, for in the words of God lasting sovereignty over this sacred land belongs to His true worshippers alone. So if we fear God, the prophecy about the settlement of Jews in Palestine can be deemed to have already been fulfilled by the inception of Israel. But if we do not undo it, then it may endure for a long time and hold a serious threat to Islam.

So we should stand up and act, offer sacrifices as well, and supplicate humbly before God for our success. We should put up a concerted stand against the new Jewish state and demolish it as soon as possible. We should once again make this region the citdael of Islam and of the Holy Prophet (peace and blessings of God be on him). If we can do so, I think we will pave the way for the spread of Islam. Opposition to it would then vanish. Christianity will lose its hold and become enervated. Muslims will once again march towards progress and glory. May be, this sacrifice may cleanse their hearts and they may attend again towards their religion. The love of this world may grow cold in their hearts, and they may again live for the glory of God Almighty, His Messenger and of Islam, His choicest religion.

---

*(Continued from page 24)*

6. Mr. Abu Bakr Khan, Head of the Mauritian delegation then addressed the Convention. He conveyed to the Congress loving salutations of Ahmadis in Mauritius and solicited prayers for their success in preaching Islam more vigorously and more effectively. He thanked God Almighty who had graced 9 members of his delegation to visit Rabwah on the auspicious occasion of Annual Convention. He said that Mauritius was in a sense an end of the world. The Promised Messiah's revelation that his message would reach the ends of the world had also been fulfilled by the entrenchment of the Jamaat in Mauritius. He said that Mauritius Jamaat had published French translation of many books by the Promised Messiah, also of many more by his successors. It served as a centre for the dissemination of French literature on Islam and Ahmadiyyat. In the end he thanked Hazrat Khalifatul Masih and Rabwah Ahmadis for the hospitality which had been shown to them.

(English rendering
by Nur-ud-Din Muneer)

# FOREIGN DELEGATES ADDRESSES

Digitized by Khilafat Library Rabwah

In their addresses to the Annual Convention held in Rabwah in December 1976, delegates from Spain, Indonesia, Ghana, Nigeria, Mauritius and the U.S.A. told the audience about the progress which Islam was making in their countries through the Ahmadiyya Movement. Their addresses in brief are reproduced below. (Ed)

**Mr. Abdur Rahman Clemente (Mr. Clement Encolar Moza), delegate of Spanish Ahmadiyya Community addre sed the Assembly in Spanisn on December 10, in the first session. Ch. Karam Ilahi Zafar, Ahmadi Muslim missionary in Spain translated his speech in Urdu. Mr. Abdur Rahman said,**

**"I am thankful to God Almighty who enabled me to recognise the truth of Ahmadiyyat and to accept it. I deem it a great honour and privilege for me that I am representing in this Convention our Community in Spain. I am happy beyond expression to meet here my Ahmadi brethren coming from many different countries. The love and affection they have shown me has won my heart.**

**Tracing out the history of Ahmadiyyat in Spain, he said that Hazrat Khalifatul Masih II of blessed memory opened Ahmadiyya Mission in Spain in 1946. Ch. Karam Ilahi Zafar was the first missionary who preached Islam in this country. There were many difficulties and obstacles in the way, but with the grace of God an active community had come into being in Spain. He further said that the Mission had succeeded in publishing Spanish translations of many books on Islam, e.g., "the Teachings of Islam," "the Economic Structure of Islamic Socieiety," "Muslim prayer Book," "Why I believe in Islam," "The Promised Messiah has come," and the "Life of the Holy Prophet (peace and blessings of God be on him)."**

**Concluding his address, he told the Conference that prejudice against Islam was lessening in Spain and that people were taking interest in its study. He said that the era of Islamic renaissance had already started there with the establishment of Ahmadiyya Mission and solicited prayers for its success in enlightening Spain with the light of Islam.**

**2. Mr. Akmam Shariff, representtive of Indonesian Ahmadiyya Community, then, addressed the Convention. Mian Abdul Hai, ex-Ahmadi Muslim Missionary in Indonesia translated his speech in Urdu.**

**Mr. Akmam thanked God Almighty on granting him the opportunity to visit Rabwah and participate in the Convention. He conveyed to it the salutations of Ahmadis in his country. He said that he was deeply impressed with the spirit of brotherhood which was manifested by the participants of the Convention. Giving a brief history of the progress of Ahmadiyya Community in Indonesia, he said that the Community had 62 branches in the country, 80 mosques and a membership of 30 000 Indonesians. A monthly paper, "Sinar**

Islam", was serving the Faith from 30 years and the Indonesian translation and commentary of the first ten parts of the Holy Quran had been published. The rest of the translation was also ready and would be published soon. He said translation of many more books on Islam had been published in Indonesian language and concluded that Indonesians would come to Islam through Ahmadiyyat in still larger numbers.

3. On December 11, in the first session, Mr. J. G. Issa, National President, Ahmadiyya Movement in Ghana addressed the Convention. First of all he conveyed the sentiments of love and affection to the Convention from lakhs of Ahmadis in Ghana. He said that due to the change in the dates of the convention, it had become difficult for his countrymen to participate in it. However with the Grace of God three of them had been able to do so. He said that the Community was progressing in Ghana by leaps and bounds. On the average 100 persons were joining the community every month. He said that the community was running 50 primary, Middle and secondary schools, 4 hospitals, and one monthly paper, "Guidance", which was the sole mouthpiece of Muslims in their country. The Community owned a press and Fanti translation of the Holy Quran was almost ready for publication. He then expressed loyalty to the institution of Khilafat and said that it was through its blessings that Ahmadis from many different countries and belonging to many nationalities were cemented into one active brotherhood.

4. Brother Muzaffar Ahmad Zafar, President, Ahmadiyya Community in Dayton, Ohio, U.S.A. addressed the Convention on December 12, in the first session. After conveying to the Convention the salutations from his countrymen, he said that Hazrat Mufti Muhammd Sadiq, was the first to take the message of Ahmadiyyat to his country. Some 50 years have passed when he started a mission there. He said that now there was a flourishing Ahmadiyya Community in the U.S.A. Adverting to the visit of Hazrat Khalifatul Masih III this year, he said that they had been very much activated by it and were filled with the desire to preach Islam in different parts of the world as Pakistani Ahmadis were doing

5. Mr. Zatrullah Ilyas, delegate from Ahmadiyya communities in Nigeria then addressed the assembly. After conveying salutations to the Convention of lakhs of their brethren in Nigeria he gave a brief description of the 'Leap forward Scheme' and its achievements. He said that it had been launched in West Africa by Hazrat Khalifatul Masih III in 1970. He said that Nigeria had got three new hospitals under this scheme, also three new Secondary schools. He said that the Jamaat was making great strides in Nigeria. It had built ten new mosques and won over new converts in great numbers. New missions had been established in Niger and Benin, where previous to them the Jamaat had no foothold. He further told the Convention that Yoruba translation of the Holy Quran had been published by the Nigerian Ahmadiyya Mission in this year. The Jamaat owned a printing press also, which had printed a lot of literature on Islam. He further said that the Ahmadiyya Mosque built in Lagos in 1943 was in dilapidated condition and now it had been wholly rebuilt. It was now an imposing building of three storeys. In conclusion he solicited prayers that the Nigerian Ahmadiyya Community may become double in numbers in the coming year.

*(Continued on page 22)*

Digitized by Khilafat Library Rabwah